855 of time, child up to age 7-8 yrs. generally ac-
[857] companying mother wherever she went.

Child of 7, 8 shown navel cord by mother; no
852 reason ascertainable; mother then buried cord outside house (SM) or kept it (FP); LT had lost cord belonging to her eldest son, but no misfortune attributed to this fact.

572 Two unrelated boys or 2 unrelated girls, when
857 about 8 yrs. old, often assumed chum relationship (na·mun); boys exchanged bows, arrows; girls, bracelets; this relationship lasted into adult life. Chums used each other's belongings freely, lived at each other's homes "as much as they wanted to," went out hunting and to get wood together; in later life would never assume face-washing relationship (p. 68) toward each other;
[582] man might marry his chum's sister, but this not obligatory.

852 Children approaching puberty frequently lectured by old man, woman relative at sundown, outside house; no sand paintings drawn. Speech to boys taken in text (Voegelin, 1935 b, 219); FP gave following speech for girls:

●539 "Listen to me! I am an old woman and know what to do. Treat the people kindly. Don't be stingy; give visitors food; when they go home they will say good things about you. Don't talk about others (gossip maliciously). Don't stare at a person when you see him coming; you will
[888] see him when he arrives. Treat the old people
[841] well; do not dislike them; the old men too. Don't eat meat or grease when you have your menses; drink only warm water then. Use a stick to scratch your head at this time; if you don't, your hair
[886] will fall out. Don't be angry all the time; if you are, you will get old quickly."

881 Adolescence.- Boys' adolescence ceremony lack-
276 ing; both boys, girls after puberty enjoined to
776 take jimsonweed by old people, to obtain "life"; many did, but this not obligatory. SM said boys took ants, tobacco for same purpose, but that
[757] these were "too strong" for girls; FP had, however, taken all 3 for specific ailments and in hopes of obtaining "life" (see Autobiography of FP).

[262] At first menses girl ate no meat, grease, or salt for one month; drank only warm water for 6 days; during subsequent periods observed these taboos for length of period only. If menstruating woman ate meat, her husband would not see game (SM); violation of food taboos gave woman cough
[413] she would "never get over" (MM). Scratching stick used. No isolation of girl in separate hut; informants disagreed whether pit used; SM in 1931 said girl at first menstruation stayed in house, being put over little hole which had hot rocks underneath "like the hole a woman used when she had a baby," but that girl was not covered with anything; mother or old woman took care of girl. In 1932 SM denied pit was ever used, except at childbirth. FP said girl went about her ordinary occupations during first period; no pit used.

462 Why hunting man's work, preparation of food
773 woman's, rationalized in Coyote myth, recorded in English from MM; shorter variant was given in Tübatulabal by SM (C. F. and E. W. Voegelin). This myth, told in answer to query whether women ever hunted, may have wide distribution, but so far no parallels to it have been recorded among Californian or Great Basin tribes, although Dr. A. H. Gayton tells me that she has found mention that sexes were originally separated, in mythology of Navaho, Yana, Miwok, and Assiniboine. The myth is as follows:

462 Myth of Contest to Determine Division of Labor
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Before Indians lived on this earth, there were many different kinds of animals and birds living here; Chicken Hawk, Sparrow Hawk, Mt. Lion, Bear, Coyote, Eagle. Eagle was the chief. And all of these were men; there were no women, it is said.

These men hunted rabbits every day; but Coyote stayed home every time they went hunting, and hauled wood for his companions. He brought wood to each man's camp; that's all Coyote did all the time.

And when the men were tired of hunting rabbits, they hunted deer for a change. The next day, when all of them went to hunt deer, they went farther off than when they hunted rabbits; they went away up in the mts.

Up on the mts. the hunters saw smoke rising from a peak, opposite where they were standing. They said, "Perhaps somebody is living over there; perhaps there are people there." One hunter said, "I think we should tell Coyote about this, when we get home tonight." That's what he said.

In the evening the men returned home; every one of them had a deer. And Coyote had the firewood piled up at each man's camp. Each man cut a little piece of meat and gave the meat to Coyote; every man did this. Coyote ate that meat for his supper. After supper the men told Coyote, "We saw smoke from the top of that mt.; we saw it across on another mt., a long way off." And Coyote said, "Perhaps there is somebody living over there; let's send somebody over there tomorrow, to find out."

So the men chose one man to go, Road Runner (the chaparral cock). They said, "This fellow, Road Runner, can travel fast." Next morning Road Runner started, after breakfast; the rest of the men went off to hunt again. But Coyote stayed home to haul wood for the camps.

Road Runner went way up on the mt.; and as he went he saw a lizard running close beside him. Road Runner got close to Lizard; he grabbed Lizard and swallowed him. Perhaps Lizard was Road Runner's "life" and that was why Road Runner swallowed him.

Over on the mt. where Road Runner was going there were many women-creatures; lots of women, Eagle-Woman, Coyote-Woman, Mt. Lion-Woman, and

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[83]

many others. And all those women were sitting around a big pit mortar bed that had lots of mortar holes in it; lots of women were sitting down there pounding piñons. There were no men, only women there. Suddenly one woman said, "Oh! The edge of my vagina is pulsating." All the women laughed; soon another woman said, "Oh! mine is too." Then one of the women said, "Maybe somebody is coming; perhaps a man is coming." And all the women said, "Perhaps." Then one of those women looked and saw a man coming. She said, "You see; I told you. Somebody is coming, coming from over there now."

Road Runner saw those women sitting down there at the pit mortar, all of them. So he went down there; he said, "Hello."

"Hello," said all the women; and they asked him what he was doing up there in the mountains.

Road Runner said, "My companions saw your smoke yesterday, from across on that mt. And they told me to come here and find out whether people were living here. All of them are men over there," Road Runner said.

"And here there are no men," the women told Road Runner; "here all are women."

Soon all the women got up; they called to Road Runner, "Come on; come on down to our house," they said, and Road Runner went with them. When they arrived at their house they told Road Runner, "Come in."

They selected a cooking basket and they mixed ground chia seeds with water in the basket, until the basket was almost full, and then they gave the chia gruel to Road Runner to eat. Also they gave him a piece of deermeat.

Road Runner drank the chia; he drank it all, and when he was through eating he sat down for awhile. After awhile the chia made him sick; he felt like vomiting, and he vomited; he vomited lizard and the chia. Lizard chased all those women; they got up and ran when he chased them. "What kind of food does this man eat?" they said. Lizard was alive.

Then Road Runner recovered and those women returned after he recovered. Mountain Lion-Woman went into the house and brought out chia seeds, tied up in a little bag. She said to Road Runner, "When you get home give this to Mt. Lion."

Road Runner replied, "All right."

And another woman, Chicken Hawk-Woman, came out of the house with the same thing, a little bag, with acorns in it. She gave the bag to Road Runner. "When you get home you give this to Chicken Hawk," she said. Road Runner said, "All right."

Each of the women gave a little bag of food to Road Runner for each man over there at the camp. Road Runner told each one, "All right." The last woman to come was a big fat woman; she too had a little bag of seeds, and she said to Road Runner, "You give this to Coyote."

Then the women said, "In 3 days we will come over to your camp; 3 days from now we will all

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come over." Road Runner replied, "All right." Then he returned home; he had a large load to pack home.

Over at the hunters' camp Coyote kept watching all the time for Road Runner; Coyote was in a hurry, he wanted to spy Road Runner first. Every little while Coyote went up on a hill and looked to see whether Road Runner was coming. Then in the evening he saw Road Runner returning. Coyote went to meet him; he wanted to learn what Road Runner had discovered over there.

Coyote said to Road Runner, "Did you find out about things over there?" And Road Runner replied, "Oh, you'd better wait; you don't want to be told now; you wait." But Coyote came alongside of Road Runner and whispered,

"Hurry up! You'd better tell me!"

Road Runner said, "Wait until all our companions come home. Then you will find out," he said.

Soon the hunters returned to camp, in the evening. After supper they all gathered together; they were going to learn what Road Runner had discovered, now.

Road Runner said, "There are all women over there where I went; lots of women. Each woman gave me a little bag," he said, "and they told me to give each one of you a bag," Road Runner explained. Then he gave each hunter what a woman had sent by him. He told the hunters, "These women said they were going to come over here in 3 days."

"Good, good, good!" said Coyote.

In 3 days' time the women came. Each woman had a pack; one woman had acorns, one chia, one piñons -- all the different sorts of seeds to eat. And each woman had a bow and arrows; all of them had arrows, all those women. Road Runner went to meet the women; he went to tell each woman where each man's camp was situated. He said, "There's Mt. Lion's house over there; Mt. Lion lives over there." So Mt. Lion-Woman went over to Mt. Lion's house.

"There's Chicken Hawk's house over there; that's Chicken Hawk's house," said Road Runner. Chicken Hawk-Woman went over to Chicken Hawk's house.

Each of the women went to the house of the man who was of her own kind, as Road Runner directed. At last only one woman was left; oh!, a big woman; she came to Road Runner and he said, "There's Coyote's house, way over there." So the big, fat woman went to Coyote's house.

The next day all the men went hunting and all the women went to grind acorns and chia. The hunters returned in the evening; the women had everything cooked and ready for them when the hunters came home for supper.

The following day the women told the men, "We are going to go hunting now; you men go and grind some acorns."

When the women returned in the evening, each one of them had a deer; every one of the women

462 had a deer. Some of the men had finished their
773 work and had come home before the women returned,
539 but some of the men were still over by the pit mortar, cooking acorns; they didn't know very much about cooking acorns, those men.

At sundown, Coyote had not returned home; he was still up at the pit mortar, leaching acorn meal. Coyote felt aggrieved; he was angry, too. When sundown came and Coyote had not yet come home, Coyote-Woman went over to the pit mortar to help him. Finally Coyote and his wife finished leaching the acorns, and returned home too.

Next day all the men went up on the hills to hunt, and all the women went to the pit mortars to grind acorns and seeds. All the men went to hunt deer and this time Coyote went, too. He didn't haul any more wood; he went hunting. When the men had gotten far up on the mt., Coyote said, "You men wait. We're going to talk about those women." So the men stopped.

"Those women have bows and arrows and they hunt; they send us over to the pit mortars to grind acorns," Coyote said. "That's not right. I think women better handle the mortar and pestle," Coyote said. "That's just right for them; that's a woman's job, not a man's," Coyote said. "Tomorrow we're going to talk it over; we will have a big talk. We are going to shoot at a target. If those women win, then they can handle the arrow. If we win, then we can keep on hunting and handle the arrow, and the women will handle the pestle, all the time."

Everyone said, "All right. We'll do that."

When they returned home in the evening, after supper Coyote called to everyone to gather together; he told all the men and women to assemble, and then he said, "We are going to have a big talk here. Tomorrow we are going to shoot at a target; if you women win then you can handle the arrows, and we men will handle the pestle and grind acorns. But the way it is now, you women going hunting and we men grinding acorns - that's not right. That's women's work," Coyote said. "Tomorrow morning I am going to set up a target; we will shoot at it."

The women said, "All right."

That night Coyote couldn't sleep. At midnight he got up; he went way up on top of the mt. and built a fire. Then he returned home, and when he came back he said, "You people get up now; the morning star is up; get up now, hurry!"

Road Runner got up; he looked and said, "Oh, that's not the morning star over there; that's a fire you built up there on top of the mt., you devil," Road Runner told Coyote.

Coyote called out again, "Hurry up!" But everyone went back to sleep again. When daylight really came everyone got up; after breakfast Coyote set up a target, and then he called out, "Everybody line up to shoot. Get ready!"

One of the women, Mt. Lion-Woman, was a good shot; she was pretty hard to beat shooting.

Each couple lined up in a double column; each

462 woman was standing beside her mate, and each
773 pair were going to shoot together, both at the
539 same time. But Coyote and his wife stood apart, over to one side. Coyote said, "I'm going to shoot first! I'm going to shoot first! I'm going to shoot first!" He wanted to win, of course. So Coyote said to his wife, "Are you ready?" and his wife said, "Yes" and both of them shot.

They both missed. Neither of them even hit the target.

Coyote said, "Next! Ready!" and the next couple shot, and they also missed. All those men and women shot and missed, all except Mt. Lion and his wife, who had not tried yet. Coyote called out to Mt. Lion and his wife, "You 2 next!" Then Coyote came up to Mt. Lion and admonished him. "You shoot straight! Your wife is a good shot, but you shoot straight," Coyote told Mt. Lion.

Mt. Lion and his wife prepared to shoot. Mt. Lion shot; Mt. Lion's wife is shooting . . . then Coyote is saying, "Break, bowstring; break, bowstring; break, bowstring!" And Mt. Lion-Woman's bowstring broke; then her arrow dropped to one side of the target. But Mt. Lion hit the target right in the center.

So the women lost and the men won. Coyote said, "Now, all right! You women handle the mortars; we men will handle the arrows. We are men," said Coyote, it is said.

CHIEFTAINSHIP, LAW, CONDUCT

622 Chief and messenger.- Each band had chief (timiwal) who was a "lawyer," or "a kind of boss, capitano" and "straightened things out for the people." No hamlet chiefs. Chief lived in ordinary house at one of hamlets, hunted, fished, "the same as anybody else"; food not provided chief.

"When the old chief died, in about one month all the old men from the different hamlets met and asked themselves who would be the new chief. They chose someone, and then everybody knew - 'that's the new one'. The new chief had to have lots of clamshell money; he had to be over 40 yrs. old too. If he turned out badly, the old men met again and chose another man" (SM). FP, PN added that "a chief's son or brother was usually chosen" and office was for life dependent on satisfactory behavior. Sometimes a chief appointed his own successor before he died.

622 Newly chosen chief "told someone to make a
527 big time" for his induction; "everybody came; they had a lot to eat and the new chief talked to all the people; he told them to put their money down to give to people who were sick or poor, and any other things he wanted people to do" (FP). New chief bore part of expenses for this feast; people present also contributed money and food; no dance held (FP). Feast given about one month after old chief had died; "all the people contributed to it" (MM).

517 these jars represent an interesting example, among a people with a comparatively simple culture, of artists playing with their technique, to degree of transferring it to another medium. Women informants' interest in these jars was fully as spontaneous as their interest in describing the money jars, admittedly their finest basketry products; ES, who no longer makes baskets, expressed her intention of making a piñon jar the next fall during the piñon harvest, for no utilitarian purpose whatsoever.

537 Speeches made to young persons at fiestas delivered by chief, dance manager, who talked "just like a peanut vendor does now" (FP). Formulas were also spoken in loud oratorical style.

533 Esoteric songs, such as those sung by shamans while curing, by rainmaker and assistants, by old man for deer hunters, etc., had words; SM remembered Yokuts (Monilabal) Coyote song:

[539]

"I'm Coyote,
Coyote singing;
I'm going to quit my song
When I go up in the sky."

Exoteric songs, such as those sung while sweating, at dances, for handgames, composed in main of meaningless syllables; SM gave dance song:

[539]

hawaya·nammi· nana
hawaya·nammi· hi· nanan
to·lo·hom i dyi

533 Myths sometimes had short songs in them, sung
773 by characters in myth (Voegelin, 1935 b, 193).

Pictographs fairly numerous in s. part of area; these "have always been there; they were
532 painted on the rocks by brownies (ya'hi'lwal) who
173 are about the size of a 5-yr.-old child" (SM).
[776] Pictographs are situated as follows (asterisk indicates sites visited, where figures were sketched):

532 On Bull Run creek; picture of man, woman, latter in green dress (SM).

*At pa·la·ku·č (see no. 25 under "Place Names," p. 40), a fishing site; (site no. 103 Pc in Steward, 1929, 110, pl. 52c, d).

In Chimney meadows, at spring, s. end of meadow (SM).

*Near head of Chimney canyon, e. end of South Fork valley, 1/2 mi. SE of hamlet no. 8 (fig. 11). Pit mortar holes directly underneath painting.

Four mi. SE of Weldon, on ridge, 1/2 mi. E of Kelso creek, 1 mi. S of ranch owned by Mr. Weaver Hand.

*Northern edge of South Fork valley, base of ridge 3/4 mi. SW of hamlet no. 2, near NE corner of ranch owned by Mr. J. Lowe.

*In South Fork valley, near hamlet no. 14 at base of mts.; (site no. 104 Pc in Steward, 1929, 110, fig. 40).

Packsaddle creek; (site no. 105 Pc, Steward, 1929, 111).

Representations of human figure numerous at Lowe site (fig. 13); several animal, a few human

756 tree." He held a sifter in his hands and shot the
173 tree. When he hit the tree, there was a loud
789 noise, as though a bullet had hit it. He broke
791 the limbs off the tree. And then that white man believed them.

MAGIC, PORTENTS

789 Magic.- When cloudburst threatened, MM talked to clouds quietly, telling them, "I'll blow you away; go away," at same time blowing gently. Any loud noises made at such time may cause rain. Bad dreams also blown away (Voegelin, 1935 b, 227).

To throw trap-door spider (hi·lo·giš) in water likewise caused rain; as boy MM had put such spider in pond; old men fished it out, buried it in dry place; that afternoon it rained, but not heavily; if spider had been left in pond there would have been cloudburst.

Boy, young man never ate first kill of deer, rabbits, birds, etc.; boy's father put piece of meat from son's first kills on ant hill 3 times for ants to eat; this made boy good hunter.

789 Although belief that like causes like is im-
773 plicit in foregoing examples of magic, principle
539 does not seem to have been extended into realm of black magic. That it did, might be inferred from myth taken in text (Voegelin, 1935 b, 193) in which it is detailed how keeper of hoarded game, angry at Wolf's scattering his deer, sang all night and put Wolf's fur on the end of his staff, then took the fur and threw it into fire. This might well be interpreted as an instance of use of black magic against Wolf. However, in an English version of the same tale, told by same informant, MM, the episode was explained thus. "When he (keeper of game) sang, he swung that stick on top of the fire; when he stopped singing he looked at the end of his staff, but there were no hairs on the end save Wolf's hairs. And he picked up Wolf's hair and threw it into the fire; he was angry; he was looking to see if there were any deer hair on that staff, because if there had been deer hair on it, it would have meant that the deer had all returned to him. He didn't like to see Wolf's hair on it" (C. F. and E. W. Voegelin).

787 Portents.- If person sneezed suddenly, he knew someone was talking about him (SM). To hear quail calling after dark sign something bad happening, as person, animal being bitten by rattlesnake (SM). If person starting out on trip saw a coyote, he turned back, postponed trip until next day, to avoid misfortune (MM).

When trap-door spiders came out of holes, it was sign of rain (SM). To dream of killing deer meant dreamer would kill human being (MM; Voegelin, 1935 b, 217). Man who had killed, skinned deer left spot without looking back; if he did turn around, he would see deer where he had made kill, which meant he would not live long (MM). If person

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[For literary texts, see category 116, the complete source.]